

The **CHRISTIAN CENTURY**

A Journal of Religion

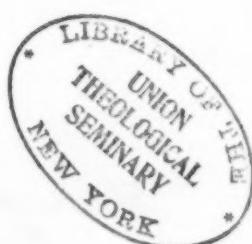
CAPITALISM AND THE MIND OF JESUS

By Scott Nearing

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EDITORIAL

The New Age and Its Tokens

DURING the war there was a profound conviction on the part of Christian leaders that we were living at the end of an age and at the beginning of a new era. H. G. Wells recently expressed this idea very well when he said: "This is the end and the beginning of an age. This is something far greater than the French Revolution, and we live in it." The disciples of Jesus were also convinced that they lived at the end of an age and at the beginning of a new epoch. As time went on and nothing in particular seemed to happen, the mood of expectancy passed into one of skepticism. This skepticism arose from the fact that those who were looking for a new age had certain materialistic signs in mind and could not discern the signs of the times. Just now there is a similar period of skepticism in the Christian church which affects to doubt whether the war has changed anything at all. It looks to many as if the world were settling down to the same old occupations and interests and beliefs. But the more thoughtful student of current events sees overwhelming evidence of the presence of new and revolutionary forces. The enfranchisement of women is one of these forces. Women have always been a conservative force in human society and the net influence of their entrance into political life may be of a different sort than certain reformers expect. But no one can doubt that the new place of women in the world life will work a revolution. Prohibition has come. It rocks the economic boat all over the world. Right or wrong, however one may view it, no one thinks that it is not important. It is adding enormously to the efficiency of the United States. This fact taken with the fact that we were already the richest nation in the world would seem to prove that America is bound to domi-

nate the entire world economically. What resentments will result from this, no one can foresee. The world-wide opposition to war is a new thing. While the pacifist dates the beginnings of his movement to earlier times than those of Isaiah, never before has the common heart of humanity felt the need of religious sanctions for an anti-war program as today. Russia with its evolving soviet government is a revolution in the world of government more radical than the revolution in the United States a century before. All these manifestations of a new age are just beneath the surface, yet there are some people who think that the world is going on just as it used to do.

Hell or Purgatory?

IN recent years there has been a revival of the spirit of vindictiveness in operating the legal machinery of punishment. The old-time idea has been revived which assumes that if the punishment of the criminal in hand is severe enough, others would be inhibited from venturing an infraction of the law. When such an idea dominates the state, the church will show a tendency toward a revival of its hell-fire doctrine. The punishment of sinners in the world to come was thought to be eternal and as terrible as possible in an age in which nearly two hundred offences against the English law were punishable with death. Both the state and the church agreed in the idea that the purpose of punishment was to vindicate the majesty of the outraged law. Turning to Christian standards, however, the motive of punishment is found to be reformation. Paul has a mysterious formula of excommunication which he proposes for the incestuous man of the Corinthian church, but there is a provision that this punishment may result in the reformation and final salvation of even this unclean

man. An age that believes in capital punishment, which is the longest sentence that can be given by an earthly court, will be hospitable to the idea of an endless hell-fire for the unsaved. But an age which insists that the motive of all punishment is reformation will want to find in it a redemptive element. Just now there is a willingness on the part of many Protestant thinkers to re-examine the medieval doctrine of purgatory. It was a more Christian conception than the hell of Milton or Dante. It came into bad repute by the unspeakable abuses arising from the practice of masses for the dead and the payment of money for the shortening of the punishment. But apart from its abuse, the idea of purgatory is not essentially absurd. Ever since Canon Farrar shocked the Christian world with his book, "The Eternal Hope," there has been a growing conviction that God would not easily confess himself defeated with any soul. Even his punishments should be looked upon as the efforts of a loving Father to save the souls of men from the errors of their way.

Fallacies of Interpretation

IN the discussions at the Disciples Congress at Springfield, Ill., last week, there were set forth by different speakers from the floor at one of the sessions, a number of the logical fallacies that have characterized the theology of the past. One is the assumption that literary documents make the same impression on every mind. It is assumed that once people are divested of prejudice they will all read the documents of the New Testament alike and reach identical conclusions. But minds equally fair often get opposite views of a passage of scripture. The legalistic minded theologian also makes appeal to an authority which he never is willing to subject to examination. Although the canon of the New Testament was settled by a council of the Roman Catholic church, the tradition-bound Protestant continues to accept uncritically the work of this council. Thus his authority in the end is really Catholic rather than Protestant. For him the New Testament is a legal document, and the end of discussion. This is the uncritical assumption of a major premise, the fatal defect of deductive reasoning throughout the history of the world. The method of trying to arrive at religious truth without appealing to any external norms involves infinitely more labor. Some minds tire in the presence of such a process. They find a resting place in some form of authority, Protestant or Catholic. The live Christian is willing to pay the price for a faith that is real, even though it must be—and it must be—experimental.

The Five Points of Prohibition

VARIOUS national temperance organizations have agreed on the following five points for a law enforcement measure and will push for its enactment by congress. (1) Absolute prohibition of all importation of liquor. (2) Court jurisdiction extended to the enforcement of prohibition in the Philippines and all other islands under our flag. (3) Concentration of all lawful liquor in

bonded warehouses. (4) Wherever practicable the denaturing of all liquors, thus rendering them unfit for drinking, and the exclusion of the use of any intoxicant from the making of patent or proprietary medicines except where no other base is possible. (5) The prohibition of beer as a medicine and the revocation of all permits. The press carried a news item a few days ago to the effect that a new anti-prohibition organization was receiving applications for membership by thousands daily and that its membership had grown from one to one hundred thousand in a few weeks. This is the seventh such organization started since the eighteenth amendment was enacted. It will be as short lived as the others; it cannot produce the drinks, and greed and appetite do not consolidate great numbers of men for long unless there is profit forthcoming. The present congress is overwhelmingly dry and will probably see that another nail is driven deep into John Barleycorn's big coffin lid. Meanwhile it is interesting to note that with the overwhelming majority given bone-dry prohibition enforcement in Ontario, the British brewers are pushing vigorously for a home-made temperance measure that will "improve the bar" and that the English public is both inquiring for and listening to "facts in regard to prohibition" which American speakers, both from Canada and the United States, are ready to give them.

Sensationalism In the Pulpit

AT a time when sensationalism in the American pulpit tends to decline, it is reported that it is increasing in London. Church attendance in Great Britain is in a period of sag just now, and that may be one of the reasons. Even clergymen of the established church are giving long series of sermons which review current drama. A flavor of the religious is given by little homilies mixed in with the dramatic criticism. The kind of preacher who was willing to marry a couple on roller skates for the sake of the two column head that could be gotten on the newspaper account of it is happily disappearing. New discriminations are emerging with regard to the challenge of public attention. If the alternative of sensationalism is dullness, then the cure is almost as bad as the disease. A dull newspaper wastes good paper and ink. Dullness is journalistic sin. The dull sermon wastes the resources of the parish life. The machinery of the parish is built up to a considerable extent around a pulpit. If that pulpit lacks in light and leading, the whole institution languishes. The kind of sensationalism which seeks to thrust a preacher into the limelight and make him talked about for his own sake is thoroughly bad. There is another kind which makes people talk of a great message which is legitimate. Isaiah went about in a captive's garb through the streets of Jerusalem. It was shocking and sensational, but it directed the minds of the people to one of the great points in the message of the prophet. This was quite a different procedure from that of a modern minister who throws his collar, coat and vest around the stage in a frantic endeavor to prove that he is a great pulpit orator. Force in preaching does not necessarily preclude elegance. The greatest expounders of the Chris-

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tion gospel have been those who have discovered that the religion of Christ was a religion of beauty as well as a religion of power.

Have the Farmers Signed a Magna Charta?

WHILE all other classes have been organizing, the farmer has remained strongly undividualistic. He has relied on the laws of supply and demand while others have taken control of the laws. But the farm paper and the agricultural extension service have been reading a few lessons to him and the sudden fall of prices on what he sells without a corresponding fall on what he buys brings him to consider them in a wide-awake manner. What he sells is down almost to pre-war prices but the farm machine with which he produces it is still up to war prices. The Farm Bureau now has 1,500,000 members in forty-three states. Some months ago they called their sister organizations in and appointed a committee of seventeen; this committee has reported, and if the organized farmers carry through their program it may prove to be the economic magna charta of agriculture. This report covered grain only, but the same program is being carried out in regard to other major products. An iron clad agreement to sell a commodity through their own selling cooperation only will be signed. They will erect their own elevators and own their own terminals. It will be hard on the excess middleman but it will be fine for consumer and producer, and it will reduce the middleman business to its logical basis and help him as a consumer. When capital, labor and the professions organize, the farmer must organize also. But economic peace will come only if among the organizations there is cooperation, not a selfish class war.

Unemployment Growing Worse

UNEMPLOYMENT in the United States is rapidly becoming our leading national problem. The government figures and those of the labor union officials are practically alike. At the present time the number of workers out of employment is close to four million. Some of these are women who during the war took steady jobs and do not need to work unless there is need. But in far the larger percentage of cases, the unemployed are men and heads of homes. That unemployment is growing is the particularly alarming aspect of the industrial situation. At this time of year industry should be in full swing. It is not. While automobile factories have taken on a little more life, the building trades in many cities are tied up with strikes. While the men of the community walk the streets for work, great public projects are held up for lower prices. In Illinois \$60,000,000 worth of road work awaits the change that business men think is about to come. The result of long periods of unemployment shows in a great increase in mendicancy. The American tramp almost disappeared during the war. There was plenty of work for everybody. This fact should discount the cynical judgment that tramping was generally a voluntary profession.

Tramps, as a rule, will work when there is opportunity. But the back door mendicant is with us once more, and his tribe will rapidly increase unless something is done. The statesman will find in the solution of this problem one of his most urgent and grateful tasks. There is even in prosperous times much unemployment because of the seasonal nature of much of our work. We need some method of coordinating the work of winter ice cutters and summer harvest hands. A mobile labor force which, under the direction of a government employment bureau, would meet the labor demands of different sections of the country would go far toward relieving the situation that the nation faces. Meanwhile our national and state officials continue to muddle along. The voice of the expert economist and of the humanitarian ought to be heard in the counsels of the politicians and office-holders.

A Nation Turning To God

FOR a century France has been thought of as a nation of skeptics. Great churches in Paris had but a handful of worshippers. France was the home of Voltaire and Rousseau. Comte and his religion of humanity had arisen there. Protestantism was scarcely more healthy in its life than Catholicism in face of the all-devouring skepticism. During the war there was some evidence of a new spirit at work. The young manhood stood day by day in the presence of death. These men were defending their homes against the invader. Their commander, General Foch, was a devout Catholic. Other leaders were equally devout Protestants. Even the proud old Clemenceau deigned to enter a church. Since the war is over the number of theological students in the great Catholic seminary of Paris has increased until there are now 360, the largest number in the history of the institution. A considerable number of candidates of other than French nationality have been rejected. There are now 150 students registered in Protestant theological institutions throughout France, which is more than the figures for 1914. Not only is there an abundance of ministerial candidates, the students not going in for the ministry are in many cases writing and distributing tracts upon religion. While France has historically been Catholic, the difficulties in the way of strong religious belief cast in medieval molds is very great. There was never in all the history of France such an opportunity for the evangelical faith. If this faith learns to fit the new mood of the national life, it might make great progress among those who have not heretofore felt the need of a religion. The war has brought contacts with Protestants which have done much to break down ancient prejudices. The land of John Calvin may yet be the home of a mighty movement inspired by evangelical insight into the gospel of Christ. In France such a movement would perhaps not be characterized by the crudity and lack of aesthetic feeling which have characterized it in other sections of the world. France may yet teach us something about the religion which is at once free and beautiful.

The Sense of Sin in Modern Life

SOME years ago Gladstone remarked that the most striking fact in the religious life of his time was a decay of the sense of sin. Dean Inge, of St. Paul's, has said much the same thing of late, despite the appalling apocalypse of evil in the great war, adding that this change has come about mainly in the last fifty years. To which we may add the words of Sir Oliver Lodge, that "the higher man of today is not worrying about his sins at all, still less about their punishment. His mission, if he is good for anything, is to be up and doing. As for original sin, no one but a monk could have invented it." These words not only state the fact of the decay of the sense of sin, about which all agree, but also the prevailing feeling with regard to it—a feeling of relief, as if we had passed from under a cloud into a more natural, wholesome, and sunny conception of life.

The tendency to ignore sin and fear, which is the shadow of sin, is everywhere apparent in the religious literature of our day, not to mention a significant philosophy which declares both sin and fear to be wholly a delusion. Denunciation of sin, threats of punishment have almost disappeared from the pulpit, and are left to the masters of the drama, like Ibsen, who makes us look with uncovered head upon the uncovered horror of sin, and the ghosts which haunt it. Nor will it hardly be said that this change of emphasis is because we have attained to the perfect love which casteth out fear. No; but in revolt against the disproportionate punishments predicted in former times—unworthy of man, much less of God—we have ceased to fear punishment because we do not think we deserve it. No doubt the pendulum has swung too far toward the opposite extreme, with some loss not only of solemnity but of moral seriousness, but on the whole, as even Dean Inge admits, it makes for spiritual sanity and health.

There is danger of unreality for those who today make use of ancient forms as the expression of their religious life. In the letters of Oliver Cromwell occur expressions—full of reality on his lips three hundred years ago—which would surely strike us as unreal, if not hypocritical, from the lips of modern men. Many of our most popular hymns also incur this danger, putting into our mouths very emotional statements of doctrine which too frequently can have no reality in our own experience. The attempt of each age to express its sense of sin, to be genuine, must be the outcome of its own experiences of mind and heart. Enforced conformity to the theory and expression of an earlier age is fictitious and enervates character. The past is for instruction, not for imitation. We must breathe the religious life of our own age. That of the carboniferous age was, doubtless, favorable to the formation of those monstrous vegetable growths which were the source of the great coal beds, but ours is a more sunny air and there are more birds in it.

Today, if our young people read Bunyan—let alone the awful, paralyzing fear which broods over the pages of Newman—they do not understand the strange struggle

which tormented his spirit. Even those who are older find it difficult to believe that he was as vile and wicked a wretch as he thought himself to be. His "lies," one would go bail, were wild fictions told more for fun than for injury, and his "fancy swearing" was surely a form of literary expression—an imaginative exaggeration due to his vivid temperament, and impossible to a mind of different type. One reads the Confessions of Tolstoi assured that if he had been actually guilty of half the sins which he confesses, he would have been a physical, mental and spiritual wreck passed praying for. It reminds one of the pawky Scotchman who, after listening to the late Dr. Whyte, who portrayed sin with a like terrible intensity of insight, remarked: "If I had to do business with the Doctor, and believed half the things he says about himself, the terms would have to be strictly cash on delivery." He felt that the preacher, quite unconsciously, was describing an unreality, at the behest of a dogma, and not in accord with the facts of life.

If there has been a decline of the sense of sin, as all admit, it has been due, not to moral degeneration, but to an advance in the direction of reality and right perspective and proportion; and the reasons for it, albeit many and complex, are not far to seek. For one thing, we have revolted against the intense moral dualism which divides mankind into the lost and saved, and assigns to the two classes a difference far surpassing the wildest freaks of inequality in which fortune indulges. Today men are neither white nor black, but gray, the bottle of our knowledge having been shaken until it is all nearly of one color. There is so much good in the bad man, and so much bad in the good man, that if one is too good for banning the other is too bad for blessing. The line between good and evil is clear enough, but it is a line crossed and recrossed by all of us many times. Human nature is seldom or never wholly good and seldom or never entirely saintly or heroic. Then, too, our views of sin have changed from a time when all the natural impulses of humanity were held to be evil. We are less subjective than our fathers, less introspective, with the result that we escape their morbid self-inspection. Instead, we emphasize the positive side of life—doing good rather than merely avoiding evil—and are more aroused and governed by hope than by fear, by reward than by retribution.

Best of all, our vision of God has been deepened and ennobled, and not an arbitrary sovereign, but a divine fatherhood is seen to be truest and most essential for the moral guidance and redemption of humanity. What Christ was seen by his disciples to be; what he was to their experience, that we dare believe God is eternally. In the parable of the prodigal son we have the true—because Christlike—conception both of sin and its healing. "Against heaven and before thee"—there is a divine order of the world, a law of righteousness in nature and in the life of man. This the sun and moon obey; the stars also with their steadfast shining, and also

The moving waters, with their priest-like task,
Of pure ablution round earth's human shores.

Only man, in his tiny province, disobeys; but our unique glory is that we are persons, and it is with a person that

we have to do. We can by our action or inaction be grit in the wheels of the universal order, and we can also wrong a divine Father, as one breaks the trust of a friend. "The Lord turned and looked upon Peter, and Peter remembered"—the vaunting promise and the pitiful result! But in Christ we have to do not with a metaphysical abstraction, but with a God revealed in the only terms we can comprehend, whose love—far from sentimentalism, and as awful as gracious—has in it the secret of unknown redemptions. In him we learn the truth that our moral struggle is a real struggle, just because God is in it, and beyond it too; and that is the guarantee that the perpetual contest of the spiritual against the material in human nature will issue in final victory.

Indeed, when we turn to the teachings of Jesus we find a much less gloomy attitude toward sin than is the habit of Christian theology. Jesus saw sin with "other and larger eyes" than ours, but he hardly mentions it except in connection with repentance and forgiveness. He never encourages either brooding over past sins or self-imposed expiatory suffering, and we hear nothing of the sense of alienation from God in his words. His teaching is very severe and exacting—extending sin beyond the act to the motive, beyond the word to the thought—but it is fundamentally happy and joyous, because he saw beyond sin to the sources of its cleansing. To notorious evil livers he showed himself tender and merciful beyond any teacher that ever walked among men, deeming sins of the flesh far less terrible than sins of the spirit, such as hypocrisy and unmercifulness to our fellow men. To the religious misleaders of his day he was ruthlessly stern, as if he actually limited the area of sin on one side while he extended it on the other. His principle that only that which cometh out of the mouth defileth a man swept away a vast mass of ceremonial, pseudo-sin which had become a burden.

Thus, in our vision of sin, as in other things, slowly we are arriving nearer to the Mind of Jesus, who, despite the passing of ages, is the most modern of all teachers. The sense of sin may seem weak in the modern man, but that is only seeming. As a theological term, let us confess that it no longer makes its old appeal, but as a social fact and experience it looms large in our thought. Ruskin, in a passage which brings a lump into the throat, tells us that luxury will be possible in the future—luxury for all and by the help of all—but that luxury at present can be enjoyed only by the ignorant or the callous. For, he adds, "the cruelist man living could not sit down to his feast, unless he sat blindfolded"—not realizing what the things served him cost in the labor, and often the sorrow, of his fellows. Such was the vision of Maurice when he confessed the sins of his age as his own, identifying himself with humanity—as a pantheist thinks of God—in its struggles, its sorrows, and even its sins. It is this sense of personal guilt for social sin, injustice, cruelty, and hardness, that is the unique mark of our time, whereby huge and horrible evils, accepted fatalistically by our fathers as part of the order of things, rise up to haunt and torment us. For, actually, we are partakers of the common guilt, as we are involved in the community of calamity, as much by our indifference as by any overt act.

Yes, the bitter fact remains—as our greatest literature testifies—of a discord in what should have been harmony.

Our life is a false nature; 'tis not in
The harmony of things.

Evermore, as an undertone in these giddy-paced times, we hear that old haunting sob which echoes in Vedic hymns, in penitential psalms from yonder side of the pyramids, no less than in the literature that has been influenced by Hebrew thought—a mysterious restlessness and sense of wrongness, a cry of pain and a quest of peace. As buried civilizations yield up their treasures, that cry is heard without need of sound or language. Kipling represents the noble Lama of Tibet as a pilgrim seeking "the river that washes away sins," and another tells us of a poor Korean woman who came out of the country district to one of the towns, asking all she met to guide her to "the place where they heal the broken heart"—which things are parables of the moral agony of humanity today, as in all the past, of which each of us finds interpretation, if he is honest with himself, in his own heart.

The Troublesome Tooth

A Parable of Safed the Sage

I had a tooth that gave me much trouble. For the Dentist filled it, and filled it yet again; and when the nerve within it died, then did he treat the Root and filled it once more. And there were certain years wherein it gave me good service, and I depended upon it when I wanted to come down hard upon the Steak.

But there came a day when the Dentist said, There is no more that I can do. And so far as I see, it doeth no harm; but the day is not far distant when thou wilt lose it.

Now it soon came to pass that the Tooth gave me trouble; but I went not again unto the Dentist, for I said, There is but one thing that he can do for it; and that can never be undone; now, therefore, if I can make it last a little longer, whatever service I now get is Velvet.

But the feeling of it was not like unto Velvet; for it gave me pain in mine Eye, and pain in mine Ear. And there was a Sabbath Day when it hurt me all the time I stood in the House of God.

And on the next morning I woke early, and I was on the step of the office of the Dentist when he came from Breakfast.

And what he did to it was a plenty.

But when I came away, I spake unto Keturah, saying, Thine husband is a man less wise than men think him; for had I shown half the good sense with which men credit me, then had I done this thing Two Months ago.

And I thought of the way men hold onto Bad Habits, that give them discomfort and help them not at all to deal righteously with God or Man; yet how they Linger Shivering on the Brink, and dread the feeling of the Cold Iron.

And unto all such men, I say, Fool not with the matter, nor delay; see that thou have the bad habit removed, and cast it far from thee. And though thou feel some sense of Ache and Vacuity, yet shall this also be for thy comfort and Good Health.

Capitalism and the Ideals of Jesus

By Scott Nearing

CAPITALISM is an economic system under which the machinery of production is owned by one group or class and used by another group or class. The using (producing) group pays a rent to the owning class for the use of its machinery. The owning group is thus enabled to live, without working, upon the labor performed by the producing group.

Capitalism got its start in Great Britain after the middle of the eighteenth century. During the past hundred years it has spanned the world with its methods and in its search after new markets and new opportunities for investment and exploitation. Capitalism has usually booked passage into new lands under the names "western civilization" or "Christian civilization," but the essential nature of the system has been the same wherever it has gone.

The great nations of the world, in 1914, were all capitalist nations. Indeed, in the ordinary language of the west, "capitalism" and "civilization" had become practically synonymous terms, and were used interchangeably.

Nor was this surprising.

Capitalism had spread over the world in a night. It was big, strong and fine. It had kindled the imaginations of prince, knight, squire, artisan and peasant by offering unheard of opportunities for immediate and easy wealth getting, at the same time that it held the liberal or radical mind with its promise of a democracy built upon a wholly new design.

MAGIC GROWTH OF CAPITALISM

Capitalism grew with a magic swiftness, and until the world war it seemed to be in the full vigor of youth. The war, which was both a logical outcome of the capitalist system, and a negation of that very productivity in which capitalists took their greatest pride, shook capitalism to its foundations. The result of the struggle in terms of lost man-power, disorganized production and bankrupt finance were more shocking to the structure of capitalist society than even its most bitter antagonists had predicted. Compared with the wars of the past, this one was of very brief duration, and yet, in those four short years, the most extensive damage was done to the capitalist mechanism.

The advocates of the capitalist system were eager in their anticipations of the good years that were to succeed the war, with their dangerous Teutonic rival out of the way. More than two years have passed since the armistice. During those two years, the debts of Europe have nearly doubled; the taxes have mounted; millions of men have been and still are under arms; petty wars have come and gone, in Europe, Asia and Africa, but European capitalism has not been reconstructed. On the contrary, ever since the Russian revolution of 1917, it has been growing clearer and clearer that European capitalism has been so completely shattered that it never could be revived in its old forms.

Why was this? Why should a new, immensely successful, and apparently vigorous social system go to pieces in less than a decade? There is only one answer to that question: capitalism was so unethical in its aims and so

unsocial in its workings that it had neither stamina nor endurance to withstand the shock of the war. Compare the ethics of capitalism with the ethics of any of the great teachers of the world—they are at odds from beginning to end. Compare the ethics of capitalism with the ethics of Jesus—they contradict, word for word and line for line.

CHARACTERISTICS OF CAPITALISM

Walter Rauschenbusch did as much as any man in the United States to contrast the principles of capitalism with the ethics of Jesus. His "Christianity and the Social Crisis" and his "Christianizing the Social Order" are two of the books to which the student of the question may turn for a never-failing source of inspiration, and an admirable example of logical thinking. In these books Dr. Rauschenbusch covers the whole subject much more learnedly and adequately than it can be covered in a brief paper.

The capitalist system of economics can best be compared with the ethics of Jesus by taking certain of the outstanding characteristics of capitalism and measuring them side by side with the sayings of Jesus, such characteristics as:

1. Its emphasis on the importance of material possessions;
2. Its reliance on competition as a beneficial social force;
3. Its exploitation of the weak and the defenseless, and
4. Its coercion, through the capitalist state, of its citizens.

Capitalism is based on the assumption that a man's happiness and well-being depend upon the extent of his material possessions. To be rich, in the capitalist world, is to be successful. Consequently men and women strive madly for wealth—giving body and soul alike in exchange for its possession. Yet, "what shall it profit a man if he shall gain the whole world and lose his own soul?"

THE SUCCESSFUL FEW

The struggle for the possession of wealth has at last centered great funds in the hands of the successful few who, in the mad scramble, have survived, and emerged with everything upon which they could lay their hands. Perhaps never before in the history of the world has there been such a difference between the economic position of the rich and the poor as there is today in the great capitalist centers of the world. According to the income tax returns in the United States, there were in 1918 sixty-seven persons who reported an income of at least \$20,000 a week. One income ran to nearly a million dollars a week. In all, there were 159,606 persons in a population of one hundred millions, who reported an income of as much as \$200 a week. Among the very rich, more than nineteen-twentieths of the income was derived from rent, interest, dividends and profits. In other words, they were not actively engaged in rendering any service to their fellows, but merely because they held titles to property, they were able to receive fabulous sums, which poured into their coffers in a never-ending stream.

Meanwhile, the masses of the wage-earners were being

paid less than \$50 a week. The wage statistics published by Massachusetts, New Jersey, and New York, for this same year 1918, showed that there was practically no such thing as a wage-earner making a regular income of \$100 a week; that on the contrary, in a year when the experts reported that \$55 per week was the minimum necessary to maintain the physical health and social decency of a family, the great majority of male wage-earners were receiving less than this amount.

The recipient of \$10,000 per week is looked upon as successful because he has succeeded in amassing an amount of property which enables him to live without working. The mechanic earning \$50 per week is looked upon relatively as a failure, because he must earn his bread in the sweat of his face. Under the capitalist regime, a man's life consists in the abundance of his possessions. It is hardly necessary to point out how completely this contravenes the Christian precept: "A man's life consisteth not in the abundance of the things that he possesseth."

PRIVILEGES OF WEALTH

Neither is it necessary to go farther and point out that in capitalist society the rich have all the world at their disposal. They enjoy the first fruits of everything because they are rich. The destruction of the poor is their poverty, under capitalist society as under every other form of social organization. "The Son of Man came to seek and to save that which was lost." Capitalist society heaps its rewards at the feet of those who are already replete with this world's goods.

Capitalism is built on the competitive theory of life. The doctrine of the English common law was *caveat emptor*—let the buyer beware. It was the business of him who purchased to see that he was not cheated in the commodity that he secured. Every transaction was an opportunity for the seller to defraud the buyer. The same thing has been true of the whole structure of capitalism. Every man has been for himself. He has not been in business for his health. On the contrary, his purpose has been to acquire the largest possible amount of wealth. Profit was his goal, and if in the pursuit of this objective, it was necessary to wreck a competitive enterprise, or to destroy a competitive organization, he did this as a matter of course and was regarded by his business associates as a hero in proportion as he was able to carry at his girdle the scalps of his business opponents.

"Do unto others as you would that they should do unto you" can have no part in a competitive order of society. "Love one another" falls on deaf ears in a system of social organization which raises every man's hand against his neighbor. Capitalist society is built on competitive lines. Christian ethics pre-supposes co-operative activity. The two concepts are quite at odds the one with the other.

THE OWNER AND THE WORKER

Under the capitalist system of society each business man competes with his fellow business man. There is however under capitalism an even more fundamental form of struggle, that is, the conflict between the owner of the machine and the worker. James Madison noted that one of the most frequent sources of strife had always been the vari-

ous and unequal distribution of property. Under the capitalist system, a few own the means of production, with which the many must work in order to live. A few, because of their ownership, take a part of the wealth created by the workers and live on it without themselves performing any useful service in society. This exploiting class is therefore a parasite class accepting the service of others, but refusing to render a like service in return. The parasite class is rich, and powerful because it is rich. The workers are poor—poor because they are workers. Because they are poor they are weak, and because they are weak the capitalists oppress them, using all of the machinery of organized society to keep them in subjection. Thus, one of the leading spokesmen of capitalism in the United States, Roger W. Babson, writes in April, 1920:

"The war taught the employing class the secret and power of widespread propaganda. Now, when we have anything to sell to the American people, we know how to sell it. We have learned. We have the schools; we have the pulpit. The employing class owns the press."

The machinery of society is on the side of those who own the material possessions upon which capitalism lays so much store. Blessed is he that is rich under capitalism, and cursed is he that is poor. The beatitudes of this system find no parallel in the fifth chapter of Matthew.

CAPITALISM AND PATRIOTISM

Capitalism is organized in national units—Great Britain, Japan, the United States. Within each of these national units, a consistent propaganda is maintained to make the citizens "patriotic," that is, they must believe that their country is the greatest country on earth, and they must be prepared to prove their greatness by destroying the life and property of any other country which challenges them. Hatred and fear are two of the weapons upon which capitalism chiefly relies to maintain its civic standards. Poisonous gases are manufactured, tanks are fabricated, warships are built on these two primitive human emotions.

"Love your enemies." "If thine enemy hunger, feed him; if he thirsts, give him drink," are the behests of Christian ethics. Yet those who attempted to live up to these standards during the years between 1914 and 1918 were jailed and tortured and shot for their pains.

"Thou shalt do no murder" was the essential part of the teaching of Jesus. Between 1914 and 1918, every great capitalist nation in the world conscripted its citizens and punished those who refused to shoulder a gun and go out to slaughter their fellows. The United States today has upon its statute books a conscription law which goes automatically into effect, the moment a war is declared.

During the war, an event of momentous importance occurred. The Russian people threw off the yoke of czarism and attempted to free themselves not only from political tyranny, but from economic slavery. Here was a people which had been suffering under the most bitter forms of oppression for generations. What was capitalism's answer to their efforts for liberation?

First, there was war at Archangel and at Vladivostok. Second, there was a "sanitary cordon" of specially made states, created for the purpose of preventing the Russians from reaching the outside world. Third, there was the

blockade, under which even such fundamental necessities as medicines were refused to the Russian people. Fourth, there was the public financing of insurrection and counter-revolution under Yudenitch, Denikin, Kolchak and Wrangel. Fifth, Poland and other states were financed and their armies were officered by money and by representatives of the great capitalist nations.

"Whosoever offendeth one of these little ones that believeth in me, it were better for him that a mill-stone were hanged about his neck, and that he were cast unto the depths of the sea," compares strangely with the iniquities of the Russian blockade.

END OF A CENTURY

The world has had a century and more of capitalism with its pursuit of material wealth, its competition, its exploitation, and the coercive power of its nationalistic organizations. At the end of this period, it terminated in the world war. Millions died on the battlefield, other millions at home were destroyed by famine and pestilence. Poverty stalks in the centers of capitalist civilization. Mountains of debt are heaped up. The ruling classes in the various capitalist countries continue their course of army organization and navy building, of competition for trade, for markets, and for investment opportunities. Even the stupendous cost of the world war has not taught them, could not teach them, because they are committed to the system that logically produces these things.

"All ye are brethren," has no place in a world divided between competing nationalities. The capitalist state sets up a flag which is the boundary of fraternity; beyond the reach of that flag men are enemies, not brothers. "Suffer the little children to come unto me and forbid them not," can find no acceptance in a civilization where the goal is material possession and the means is profit secured without labor through the exploitation of fellow human beings.

BUILDING A NEW SOCIETY

Men cannot serve God and mammon. Either they believe that life consists in the abundance of material possessions, or else they believe that life consists in the richness of service and in the outpouring of sympathy and understanding. For those who are ready to serve mammon, and who have even a moderate measure of ability, the present order of society offers handsome incomes and choice investment opportunities. Men can get richer today than ever they could in the past. This rule holds good for the few. For the masses, the machinery of present-day society presents a form of mechanical slavery that has rarely if ever been paralleled in its intensity. The ethics of Jesus not only have no place in such a society, but anyone who professes them or undertakes to live up to them will be made the object of ridicule and attack.

No man who holds to the teachings of Jesus can support the present order of society for a day. The sooner this fact is made clear in the minds of the rising generation, the sooner will their youth and enthusiasm be enlisted on the side of a new society, built along kindlier lines, with a greater regard for the humanities than has ever been dreamed of under the present order.

The Lion in His Den

By Lynn Harold Hough

THE Lion was just saying—but I am forgetting that you do not know the Lion. He went to the college of liberal arts of a certain great university as John Melton Harper. His career as an athlete every college man knows. His brilliant work in his classes is remembered a bit wistfully by many a quiet professor who is giving his life to the tasks of technical scholarship. His social charm swept everything before it. And it was about the beginning of his junior year that he received the name by which all his friends know him. From that time he was "the Lion." And so it has been ever since. The one football game of his senior year which marks the climax of his athletic achievement is still the subject of yarns which old grads tell, and no freshman with a body as well as a mind is allowed to forget it. He used to slip away in the summer with great bundles of books and so in vigorous out door life and in wide reading his long vacations were passed.

After his graduation he was at Oxford for a year. Then he matriculated in the graduate school of the American Institution which does most notable work in research and in due time received his doctor's degree, majoring in history. A month after that the accident occurred. And in a few weeks his friends knew that all his life he would be an invalid with no hope of recovery. The time might come when he could sit occasionally in an easy chair. But he would never walk again and he would never be capable of work which taxed the little remnant of vitality which was left to him. The first months were full of rebellion and terrible struggle. He said no hard or bitter word. But you could see that the fight was raging as you looked into his eyes. Then came the first indications that he had won his biggest battle. The old light gradually came back to his eyes. The old shrewd whimsical mirth played about his speech. And the day came when this helpless invalid gave you the impression of being more virile than most of the men you met upon the street. The vigor and masterful energy of his mind seemed to grow rather than to decrease.

More and more he was able to read the books for which he cared, and that meant a range as wide as human interest goes. And gradually it became possible for him to write a little and to talk with some of his friends every day. Every few years a book has come from his pen. And the world of scholarship has recognized their technical adequacy and their ripe human charm. But his talk has not been recorded. And it is here that he is really revealed. He sits as it were a little apart from life with the perspective of struggle, the insight of suffering and the outlook which moral and spiritual victory give. But he keeps all his hearty zest for every gripping vigorous activity. He admits that he still plays football. Only now he plays football with his mind. He lives at the heart of the world. Yet he has a poise and a spiritual serenity of which this tense and overwrought age knows all too little.

Well, as I began, the Lion was saying:

"I'd like to take H. G. Wells and Paul Shorey and rub them together until I made one man out of the two."

"They would both resist the process," I laughed.

"That's just the point," chuckled the Lion, "Of course they would both resist it. And yet it's precisely what each one of them needs. If Wells had the high humanistic spirit of fifth century Athens it would make a new man of him. He misses every defining thing in the treatment of the fifth century in his Outline. And if Professor Shorey could look out on the world with eyes which have glowed with the dreams of Wells it would be like Athens and New York joining in a promising and noble wedlock."

"That's just the trouble with you, Old Man," I broke in, "You are all the while trying to join things which cannot be united. I believe if you had been Noah you would have tried to bring each beast into the ark in the particular company of its most deadly antipathy."

The Lion was suddenly serious:

"Don't take the wrong train out of the big station," he said, "You are heading for the wrong destination. If you stop to think for a moment you will see that as a rule every man's interpretation of life needs to be supplemented by some element in the view which he dislikes the most. It is only when we learn from our foes that we become really good fighters."

"There's a difference between learning from our foes and becoming our foes," I object, "I don't want to be rubbed into the man who is my favorite aversion until I become a part of him."

"You are forgetting that in the meantime he will become a part of you," replied my friend.

"And perhaps each of us will surrender the best instead of the worst of ourselves. Then how will you like the combination?"

"I hope you won't do that," said the Lion, "but if you do, the result will be a man who has at least ceased to be plausible. As it is each of you capitalize your insights in getting a hearing for your mistakes. If only the worst of both survive it will stand out for exactly what it is. And there is always the possibility that the best will unite and neutralize the worst and in that case you have done something for your country. You had better go and look up your favorite antipathy. He can do more for you than your best friend."

"But about Wells—" I interjected.

"Wells," said my friend oracularly, "Wells is mind divorced from moral struggle. He would be the greatest possible teacher for a world of clear and easy intellectual levels. There are no heights of awful aspiration. There are no terrible depths down which you gaze with shuddering awe. If you try to read Wells after reading Dante or even after reading Carlyle you know what I mean. He is crisp and nimble and he has the cool audacity of a mathematical mind. He has his own fine eloquence. But his Utopia would be the urbane home of depleted personalities. The Greek tragedies gave you abysmal gloom. But they gave you life infinitely rich in the experience which bends the personality to great issues. There is a mathematical modern Heaven where you have to pay for happiness by being eternally commonplace."

"But surely you don't mean to accuse Wells of that sort of thing?" I enquired.

"Of just that," said the Lion, "His bright originality

has all its quality of agile energy because you see it against the background of a richer world which he assumes but which he could not keep alive. If you think your way into a world dominated only by the principles and the relationships which belong to his mind in the messianic period of his writing you will see that such a world would be unthinkably dull. His dream of brotherhood is a great dream. But it must be realized along the path of a personal life whose moral and spiritual richness he does not even understand. Now the fifth century Greek tragedies could teach him—"

"Why not the first century Prophet?" I broke in.

"As for that," said my friend, "Wells is too busy with one or two principles of the first century Prophet ever to have seen his life or his teachings as a whole. He is so busy with a couple of leaves that he has never seen the tree. And the two or three leaves he knows are not enough for the healing of the nations."

Then I had to go. And the Lion lay back quietly in bed. I wondered if I had allowed him to talk too much. You never can remember that he is ill.

BY THOMAS CURTIS CLARK

To the Corsican

(Died May, 1821)

NAPOLEON, the glory of your name
In olden days was as the noonday sun,
But now, that proud autocracy is done,
The world casts scorn upon your storied fame.
Your words were steel, your presence made men cower—
And yet your soldiers loved you, stanchly true;
But when your realm into an empire grew,
Pride hurled you headlong from your seat of power.
In ancient times there was a lowly Man
Who with sublime affection loved His kind,
But to His dream the lords of earth were blind,
And Him they slew, with fierce and fiendish plan.
That Man still lives, and millions follow Him,
While you walk lonely, in the shadows dim.

Blind

OFALSELY pious, bound with somber vows,
You rail at joy, you hold it sin to smile;
'Tis all in vain the Maytime wreathes its boughs
With rose and snow—you hold your eyes the while
To musty books. How can you reconcile
Your dull, gray faith with these gold-sprinkled ways,
With this gay orchard beauty, mile on mile?
Your God is not the God of these ambrosial days,
When every bush and tree is filled with joy and praise.

The Dream

DREAMS are the stuff of which the worlds are made.
Before the sun and stars hung out in night,
There was a dream, the Dreamer of it God,
Who in the darkness brooded—and 'twas light.

The Layman's Professional Mind

By Morris H. Turk

THOUGHTFUL churchmen, both lay and clerical, have been distressed at the smug complacency that prevails in many ecclesiastical quarters in all denominations. The tendency to substitute religious professionalism for spiritual reality has become definite enough to be disturbing. One essential aspect of the situation has been well set forth in the recent article by Mr. Joseph E. McAfee in *The Christian Century* entitled "The Minister's Professional Mind." With interesting accuracy the clerical spirit has been assayed and found to be spiritually wanting. The professionalism of the ministry is seen to be the direct path to hopeless reaction in religion. Unless something can be done to bring a renewed and vital experience of reality in the functioning of the clerical office the church will continue to lag in the moral leadership of the world. Men of religious discernment in all faiths are gripped with the conviction that the ideals and principles of Jesus are alone competent to form a basis for the reconstruction of the world order. They are equally certain that the church must follow these ideals and obey these principles if it is to have any worthy share in building "the new heaven and the new earth." It follows inevitably that the church must depend upon its clerical leaders for guidance and inspiration in so momentous a task. And the professionalizing of the minister's mind is a deplorable fact that must be faced.

But Mr. McAfee's analysis, excellent and correct as to existing conditions, does not touch the deeper problem of the causes which have professionalized the mind of the minister. He reports the fact with merited exactness and interprets them with judicial fairness. But he makes no examination of the environment which has given rise to the conditions. Rather he seems to take for granted that the responsibility for the minister's professional mind rests with the minister himself; that his autocratic ecclesiastical attitude is due to his own self-satisfied assumption of religious authority.

THE LAY ATTITUDE

That the minister is chiefly if not solely responsible for the condition of the church is indicated in Mr. McAfee's assertion that "our law courts are not more absolutely dominated by the professional men of the law than are the institutions of religion controlled by the clergy. In neither is the lay voice or attitude more than a passing incident, to be noted and benevolently commented upon on occasions, but to be treated with the unaffected and unruffled complacency of superior and unimpeachable professional authority." As a report of the regime obtaining in the Roman Catholic and Greek Orthodox churches this statement might be regarded as approximately correct. But with the possible exception of the episcopally governed churches the statement is only partly accurate.

This inaccuracy, however, is due to the fact that Mr. McAfee's article explored but one hemisphere of the ecclesiastical world. Into the undiscovered fastnesses of the layman's professional mind he did not make any considerable excursion. But even a hasty survey reveals the

subordinate place which the clergyman holds when compared with the men of other professions. Every attorney or judge who is a member of a Protestant church knows that his pastor has hardly a vestige of the authority, either official or professional, that is accorded to men of the law. Every physician and surgeon knows that his advice to his patients has immeasurably greater authority than the advice of his minister to his parishioners. No attorney would continue to represent a client who disobeyed his instructions. No physician would retain as a patient anyone who refused to follow his treatment. The final authority of both lawyer and doctor is recognized, respected and obeyed. But when we turn to inspect the authority of the minister the situation seems to suggest mirth.

REVERSING THE ORACLE

An oracle of a forgotten day once declared "as with the people, so with the priest." This explanation of an ancient religious slump may not be without some suggestion for our current ecclesiastical difficulty. A priori it would seem that as now democratically organized the Protestant churches might well share with the ministers the responsibility for the present condition. With our traditional attitude of mind and uncritical habit of thought it is easy enough to jump at the conclusion that the clergy, assumed to be the authoritative leaders, are alone to blame for our religious inefficiency. But this hasty notion is little more than an instance of the irrational and immoral habit of making the minister the scape-goat for all sorts of ecclesiastical failures. And this, of course, is neither decent nor just. The laymen ought at least to share with the clergy the responsibility for the shortcomings as well as the triumphs of the institution of which both are organic parts.

For the essential democracy of the Protestant churches, in spirit and in practice, gears the clerical function closely into the very life of the church. The ministry is not some dictatorial authority imposed upon the church from without or from above. Protestant ministers are distinctly of the church, by the church and for the church. While the official conduct of the ecclesiastical machinery is vested largely in clerical hands, the sovereign authority rests after all with the churches which create the offices and bestow the responsibility.

PASTOR OR SERVANT

The pastor of a church is understood by the laymen who compose it to be the servant of the church. In all of the congregationally governed churches (like the Baptists, Disciples, Congregationalists and similar bodies) the minister has only such standing, authority and leadership as the church may wish or be willing to give him. There is not one prerogative which he can demand or claim as an intrinsic right. He has, it is true, certain functions sacramental and otherwise which the church has delegated to him. But the gamut of his ministry is derived

from the church which creates him and controls his service. Even in churches which are presbyterially or episcopally administered the minister has still only an assigned authority. And every student of recent church history knows quite well that there has been a wide-spread and positive movement to subordinate the minister, increasingly to the decisions and desires of the churches.

Even more evident is the practical working out of this tendency. To such extremes has this concept of clerical functioning gone that in the minds of many laymen and in the practice of many churches the minister is regarded as an employee to be "hired and fired" at the pleasure or displeasure of a majority of the members "present and voting." A leading metropolitan daily some time ago editorialized the abrupt dismissal of a local minister on the thesis that every church had an absolute right to demand that its pastor should preach only such sermons as pleased its members. The basis of the argument was that inasmuch as the church was paying for the preaching it had a right to the kind of preaching it wanted. "Bought and paid for" settled the matter. And this opinion is not by any means a solitary one. It is not even unusual. It is a pathetic commonplace in the thought and practice of many laymen and churches.

CHURCHES AND MINISTERS

The clear and undeniable fact is that the ministers who are now serving the churches are the kind of ministers that the churches want and demand. The minister's professional mind is the inevitable concomitant and inerrant result of the layman's professional mind. Of course the layman will be disposed to deny the soft impeachment. There is indeed an outward, and to a degree sincere, acknowledgment of the technical authority of the minister's ecclesiastical functioning, and a certain instinctive respect for the clerical office as divinely ordained. But there are few laymen who will hesitate to pass judgment upon their ministers' orthodoxy, whether in the realm of theology or the equally important field of Christian social ethics. Unconsciously the layman grows up with certain doctrinal concepts, the more or less inchoate deposits of Sunday school teachings and pulpit utterances during his academic years. These doctrines he easily identifies with absolute truth; and when the busy years of money-making fall upon him and dragoon his every interest and effort, he continues to hold without revision the doctrinal formulas of his youth.

Not all laymen have this experience, but many of them do; at least those who have not consciously continued to think a reverent way through the advancing problems of religious progress. The average layman is not much given to self-imposed religious thinking and almost not at all to theological reconstruction. He is commonly content with "the faith once delivered to the saints." Then when another minister arrives with enlarged and progressive ideals of Christian faith and practice he is quite certain to be judged in accordance with the static beliefs of the conservative member and counted a heretic with dangerous tendencies. This is nothing less than the expression of the layman's professional mind. He makes no claim to professional standing, it is true; but he does

consider himself entirely competent to decide upon the minister's orthodoxy.

With the steady, and in recent years rapid, development of democracy in the church, laymen have assumed an increasing share of real ecclesiastical authority. This is as it should be. But in many instances this authority, untrained and inexperienced, is unhelpfully used and sometimes it is abused. A considerable amount of lay floundering should, however, be charged off to lack of knowledge and practice. But after all legitimate deductions have been made, there remains a fairly serious indictment that many of the lay members of the church have not risen to the opportunities for service as might be expected.

IDEALS OF SUCCESS

The spiritual ideals of the church have not always been cherished as of primary and supreme importance. With his improved business administration of the church the layman has often brought also the worldly shrewdness of the office and the exchange, the outward measures of prosperity and the material standards of success. "All bills paid" and "large additions to the membership" have often supplanted concepts of real religious service and the larger enthronement of Christ in personal and social living. The lay ideal of ministerial success not infrequently descends to the approval of vulgar popularity, with a minimum of regard for intellectual honesty, spiritual reality or the Christianizing of the community. Devotion to outworn creeds, allegiance to irrational customs and emphasis of trifling issues have kept many laymen from sharing largely in the great and heroic tasks of the Kingdom. So far as the forward work of the church is concerned, so far as the leadership of the pastor is involved, it is a safe estimate that at least fifty per cent of the book membership of our Protestant churches is a liability and not in any sense an asset.

Under these conditions it would not be expected that the church would always desire and seek the men who could best serve the challenging ideals of the living Christ. The standards of ecclesiastical prosperity that dominate in the minds of the laity are the standards to which the minister is expected to conform. A large and well known city church of featured conservatism had occasion to call a new minister to its pastorate. The lay leaders who dominated the life of that church deliberately selected a young man whom they could manage. They did not want a progressive leader; they wanted an obedient servant who would eat out of their theological hands. Another church specified that the new minister must be a conservative in theology and not interested in social questions. Every minister knows how common are these two specifications on the part of pastorless churches.

ECCLESIASTICAL FIDDLING

Another large church, heedless of the great work that beseechingly faced it, called to its pulpit an inexperienced youth just because he had a pleasing way about him, although he had little ability and no adequate preparation for a heroic task. That church is still engaged in ecclesiastical fiddling while its great work remains undone. Many churches require first of all that a prospective minister

should be "safe"; which being interpreted means that he must be a stand-patter in theology, a side-stepper in Christian social ethics, a sentimentalist in the pulpit and a soft-handed coddler in his parish administration. The fact is that most churches call the sort of ministers they wish. Wisely or not, the individual church largely determines the character of the ministry of its chosen leader.

All of which is not to be construed as a blanket indictment of the whole church of Christ. No such intimation is even shadowed. The criticisms suggested refer to tendencies in the church at large, to individual churches and to personal members. There are hosts of churches which are unreservedly devoted to the compelling ideals and redemptive dynamics of the world's only Saviour. Multitudes of loyal laymen, consecrated men and women, are striving with utter sincerity and tireless zeal to obey all the teachings of Jesus. Pew-holders of humble but heroic spirituality are daring to adventure far and fearlessly with the conquering Christ. Unnumbered disciples of every faith and creed are making glorious sacrifices, even unto the uttermost, for the sake of the love-crowned Cross. There are many churches superbly like unto the shining standard, "a glorious church, holy and without blemish." But there are also unworthy churches and un-Christian members; and these defective and delinquent elements in the total life of the church are a menace to the very life of the church itself.

The churches can have virile, progressive, heroic and sacrificial leaders in the pastoral office just as soon as they demonstrate a genuine desire for such men. Whenever the laymen demand preachers of large intellectual calibre, social vision and spiritual ideals, all shot through with a veritable passion for the religious authority of Christ, there will be no lack of able and devoted men eager to serve the churches. It is not the slender wage alone that keeps the best men from the pastorate. The real barriers are the fossilized customs, the piffling sectarian limitations, the cheap and unheroic ideals which the church holds as the norm of ministerial activity.

STRAGGLING FOLLOWERS

There are hundreds of the noblest and largest men in our colleges and universities who would gladly devote themselves to the high service of the church if they dared. But they are unwilling to subordinate their allegiance to the truth that makes men free to the reactionary opinions of the straggling followers of the gleam. They can not trust their finest gifts into the hands of men who are more concerned for an outward show of ecclesiastical prosperity than they are for the establishment of the kingdom of heaven among all men. So these brave knights-errant of the chivalrous cross give their glorious lives to holy service in distant lands. "I have no difficulty," said a noted seminary president, "in getting recruits for the foreign field; but I find it almost impossible to enlist our best men for the home churches."

The greatest spiritual tragedy of our day is the apparent incapacity of so many of our churchmen to comprehend the superb challenge which Christ is striving to bring to vision in the soul of his church. Only by daring loyalties can the church be made so strong that neither

the gates of hell nor the threatening tides of an infamous materialism shall prevail against it. The church must have ministers who are unfettered and unafraid; men who in thought and work will be found wherever the living Christ is making holy adventure for the redemption of the race. If the church is to continue to function as the body of Christ it must forsake its ease, its selfishness and its backward look, and call to its exalted service men who in personal calibre and valiant consecration are fitted to be the spiritual path-finders and moral pioneers of our struggling day. In the tremendous tasks of our changing world, in the august spiritual issues of the most crucial hour since Calvary, the Christian ministry ought to be the supreme place of outstanding leadership. Young men of spiritual discernment and religious passion are eager to devote themselves to the moral rebuilding of our broken world. But they are reluctant to subject their sacred gifts to the hazard of the layman's professional mind.

The Crucifixion

"**A** WAY with him! Away!"
We hear the rabble say.
Let him and all who are allied
With him in thought be crucified!
 Away with him! Away!

Away with him! Away!
What are the charges, pray?
Why, he would have God's will be done
On earth and all his peoples one.
 Away with him! Away!

Away with him! Away!
Can naught their vengeance stay?
Oh, no! The money-mad and those
Who make short shrift of others' woes
 Have staged their final play.

Away with him! Away!
Will Justice speak some day?
Oh, yes! God is not wholly dead,
His thunders mutter overhead,
His vivid, livid lightnings red
 Will make us pay—we'll pay!

CHARLES R. WAKELEY.

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The Community Church

THE community church is the subject of much discussion. It is not yet a clearly defined issue, but that does not prevent hot criticism of it nor deter some from shouting its virtues from the house tops. The backward looking are sure it is something bad or it would not be; it is new and that is enough. The cynical grouch at it with ill concealed satisfaction just because they are cynical. The cautious are waiting, in rather clamorous silence, for it to define and prove itself. The radical minded know it is just the thing simply because it is new. Critics of all that is, just because it is, see in it a sign and hope and a promise. Sober minded men who know that few things are as good as they may become and who believe that even the good can always be made better welcome the enterprise, study it with open and helpful minded care, and advocate all they find of promise in it.

It is that there are thousands of communities where religion is largely in the discard because of over churched. The zeitgeist today is for democracy and cooperation. True, there is a resurgence of all that is narrow and autocratic as a temporary result of the war, but this is only reaction from an over plus of idealism and sacrifice stimulated by artificial conditions. The gratifying thing is that men go to the cross for ideals today without flinching, and that the submerged democracy is doing heroic battle for its right to recognition. Truth's scaffold is like Haman's in such times: tomorrow the men and things that pass sentence upon it will be hanged on their own gibbets.

The fundamental unit of democracy is the local community. A nation of a hundred million people can live by democratic principles only when ten thousand communities within it live in democratic simplicity. The New England town meeting was the cradle of our democratic government. It was the spontaneous response to democracy. There the spirit of democracy blossomed, and yielded to other forms of expression only for administrative ends. There is today, throughout the length and breadth of the land, a revision of community life in terms of economic, educational and religious things, and the community church enters the field as the forerunner of a new and better era for Christianity.

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What Is the Community?

The community church idea is in a state of experimentation. The academicians are attempting to define it before it is really in existence. It is an ideal more than a realization as yet—an ideal in the process of realization. It must define itself, and time and the trying will do much better at that than will theory. A meeting of community organizations held recently in Washington took both time and experiment by the forelock and decided that the term "community" should be used to cover only those things which, like the New England town meeting, took in everyone who dwelt within the community. Therefore, we surmise it should also include every interest of everyone in the community. Then we are more appalled than perturbed over what it is, for all the interests of all the people in any community are as multifarious as the stars in the heavens. The writer once approached a university professor with a proposition to make a rather comprehensive series of community surveys. Our academic friend refused to cooperate unless it could be made a complete technical survey. But where could we stop? There seemed no place to stop for there was no human interest that could be left out in "a complet. technical survey." "An academic nut," said the professor of educational psychology.

One says the community church must therefore include every person living in the community; unless it does it may be a church but not a community church. But where are the boundary lines of the community? Then if it did include

everyone, where would be the church? It might be a community organization but unless there was a definite commitment of each and every one in a genuinely religious and moral manner it would not be a church. The fact seems to be that the few organizations, or centers rather (for there can really be no organization unless everyone enters voluntarily) are anything in the world but all inclusive of the community population; they are rather lone prophets in the wilderness of popular incomprehension. Yet they might lay claim to being a community church in that they take every one into their program, even though he refuses to come; in other words, they are community wide in function. The community is an elusive thing but it is very real; it defies exact definition but it clamors for recognition as a definite entity. We all know where it is but none of us can tell where it begins or ends.

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What Is a Community Church.

The community church is an ideal in process; it will define itself in due time. For the present it is a protest and a promise and it is very real. It is a protest against sectarianism made vocal in a manner more terrible than words and much more constructive. It is a promise of a more adequate and effective expression of Christianity in its institutional forms. It is so real that more than four hundred communities in the United States have effected the innovation of organizing it with all the protest of tradition and the dominant ecclesiastical powers and all the inertia of provincialism against it. It is not a question of what academically or theoretically it should be but of what it actually is. To paraphrase the saw about modern philosophy—we don't know where we're going but we know we're on the way. It is an evolution we are describing, not a finished creation, and in that lies the hope of success.

The question then is, what are these four hundred churches? Some are denominational churches that have thrown down the limiting line of sect and creed and welcome to their fellowship any Christian who is willing to come on the simple Gospel basis of acceptance of Jesus as Christ and Savior. That much is necessary to make them evangelical. Some are federations of churches that are willing to live and let live in all matters of opinion and of conviction on things less essential than the acceptance of Jesus as Christ and Savior; thus they organize on the basis of things common and essential in their faith, each respecting the others, divergences in both faith and practice, and each keeps his overhead denominational connection. Others are straight out organic unions, cutting all local and overhead denominational ties. Then there is also the utterly latitudinarian experiment of setting up a pulpit and a program that asks no bond of membership, but invites all the community to come in, or more properly counts them all in whether they will or not. This, we protest, is self contradictory; it may be useful and even prophetic but it is not a church because it is not an organization; it is less a community church than a voice in the community.

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Functional Definition of Community Church

The community church then is defined by function rather than by geographical lines or by creed or any fixed formula; it is a church that opens its doors to all Christians in the community who will unite for the sake of the agreed upon ends of Christian living. Its bond of union is one of minimums—the minimums of the fundamental essentials to a Christian fellowship, viz., a common acceptance of Christ as Lord and Leader. There can never be a union on maximums simply because there is no place to limit maximums. Christ's Gospel is too rich and multifarious to permit that. Jesus laid down his own minimum in Peter's confession, but the avenues to the more

abundant life are as infinite as the life of God. The community church lays down a definite platform—one as wide and strong as our Lord's life and word; but it builds no enclosures around it in terms of creed or tradition. Its common ground today is that of functioning in its community to draw all Christians together in a common fellowship for the sake of building up their own lives and to make the community a more Christian place to live in; it serves the community and all who dwell there in all things good instead of building up a sectarian enter-

prise out of the community. What the turn of its development will be none can do more than speculate or prophesy, but it is here to stay because it is a genuinely religious and social expression of the new community consciousness of our time. It gives over-churched communities a real church; it moves on the lines of least resistance and in a constructive manner, and it answers in organized force the yearning of men's souls for a working Christian unity in place of a divisive sectarianism.

ALVA W. TAYLOR.

CORRESPONDENCE

"Seven Thousand Progressives"

EDITOR THE CHRISTIAN CENTURY:

SIR: In "The Threat of Millennialism" Dr. Obadiah Holmes reminds one of the old prophet Elijah in his imaginary, not to say grotesque, fears that truth and righteousness were about to be stamped out by the enemies of God and true religion. In the despair of his soul at reactionism the old prophet complains: "I have been very jealous for Jehovah, the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life to take it away." When Elijah had finished his little speech to God, God made a great speech to him. In substance, it ran "Go back to your enemies. Continue your work. Get ready for the triumph of a more progressive, a more modern and a more vital religion than stand pat conservatives ever heard of. There are seven thousand progressives in Israel who have not bowed the knee to the god of reactionism." After this heartening message from the great head of the progressive movement in religion. Elijah went back with more faith and hope.

The story illustrates for us the difficulties of every progressive movement in religion. Progressive religion has always had its difficulties, and we need not be discouraged at the same today. Dr. Holmes begins his article: "Heresy-hunting has been revived." Of course it has; it has had many revivals. There have been as many revivals of heresy hunting as there have been advance steps in religion. Abraham, a progressive, sought religious liberty out west. Moses, a progressive, had heresy hunters on his trail. It is even possible that he was burned at the stake. At least his body was never found, which might mean that the heresy hunters took this means of covering up their hideous crime. Amos, Hosea and Micah were all progressives, and were as unpopular with the orthodox leaders as they were progressive in their message. In his summary of true religion Micah, in stinging phrase for the orthodox of all ages, asks: "Wherewith shall I come before Jehovah, and bow down myself before the high God? Shall I come before him with burnt offerings (in the orthodox way), with calves a year old? Will Jehovah (a progressive God of righteousness) be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God." Imagine how these words would brand Micah in the minds of the "fundamentalists" of his day as a "heretic." It is a significant fact that his summary of religion never gets into the creeds. Little things like Micah's "fundamentals" never form the creeds on which orthodox theology is built up!

Progressives have always been unpopular with heresy hunters. They have a way, in their clearer perception of God and religion, of destroying the "stock in trade" of creed makers. The creed maker is more interested in dogmatic theology; the

progressive in religion and life. It was the orthodoxy of the "fundamentalists" of his day that brought about the crucifixion of Jesus Christ, and the imprisonment of Paul. Jesus hated orthodoxy as the Jews hated the Samaritans, as the French hate the Germans. And in their religion the orthodox of Jesus' day were as autocratic and unprincipled as were the Germans under the kaiser. It is a trait which orthodoxy has too often shown.

We might as well admit that each school hates the opposing school, because each conceives that it is right and its opponent is wrong. The real problem of the situation for us today, as it has always been, is the problem of maintaining, in our differences of opinion, the Christian spirit toward each other. If I hate the system of orthodoxy which the "fundamentalists" contend for, I must not also hate my brother who holds that system. I must not by wire pulling, by political jugglery, by unbrotherly conduct, by any un-Christian act injure his character and his opportunity to serve in the kingdom of God. And if my orthodox brother would still be Christian, he must not defame my good name; he must not seek to harry me out of the kingdom, nor prescribe the way I may remain in it; he must not persecute me in my religious affiliation; he must not seek to bridle my tongue, nor in any way to deprive me of my religious liberty.

In an enlightened age of democracy there is room for both the progressive and the orthodox. Most denominations and churches have both. Present indications would seem to say that we shall have both for a long time to come. So long as one part of our population is more or less illiterate and without the scientific spirit, so long we shall have "dogmatic" religion, "plans" of salvation, "fixed systems" of theology, millennialists of the "post" and "pre" varieties, and other verminiform appendices. On the other hand, so long as learning abounds, so long as science is with us, so long as men think and free institutions endure, we shall have the progressive with us. The scientific spirit and method, already in our schools, higher and secondary, is here to stay. And it will as surely continue to permeate the very life and thinking of all classes. It is beyond the control of ecclesiastical bodies, and is free, with the teaching and spirit of Jesus, to work out the salvation of a new day in learning and religion.

Our orthodox brethren might as well recognize the facts in the case. No attempt to throttle it and no attempt to put into ecclesiastical position in any denomination those who oppose the new spirit will stay the movement. Nor would the progressives materially help their cause by seeking to put into like positions those of their own number.

In closing, a word of admonition may not be out of place. If we cannot live together as brothers while each is free to interpret religion for himself and teach it as he understands it, then we have ceased to be Christian and God will cast us both out and raise up another priesthood better than ourselves.

O. T. ANDERSON.
First Congregational Church,
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British Table Talk

An Appeal for Leadership

London, April 28, 1921.

In these troublous times it is reassuring to remember that there is plenty of good stuff in people, and all that is needed is to make the right appeal to it. Experience shows that the severer the demand in a good cause, the finer the response. Through the press, the vicar of St. Martin's has been lamenting the lack of an adequate spiritual lead. "There has been no fervent summons to live nobly in any way to be compared to the passionate appeal to die nobly that the war produced." He is confident that the country is waiting for such a summons if someone whom it trusted would come forward and confirm its deep yet inarticulate consciousness that things could be righted at home, in Europe, everywhere, if the Christian ethic for each were discovered and ruthlessly applied. Mr. Sheppard wistfully imagines a member of Parliament rising and making such a speech that next day the newspapers would have to write: "The house listened with amazement while the right honorable gentleman based his speech on the Spirit of Christ, which he passionately maintained was the only remedy for the world's sickness." He singles out Lord Robert Cecil among our public statesmen as most consistently striking the note of spiritual idealism: some think Mr. Sheppard himself could meet the need to a considerable extent. "We ask that he shall be a 'non-compromise' man. He must be ready to apply the touchstone of Christian principles ruthlessly to every legislative and administrative act, to every detail of our foreign policy, and to every incident in the conduct of home affairs." Quite independently, other speakers have been making the same appeal. Rev. F. W. Norwood, minister of the City Temple, declares that the supreme need of the hour is a true priest and prophet: "Oh that there were a voice, any voice, that would make clear that the things of God and the things of man are one and the same!" The dean of St. Paul's pleads that the principles of Christianity be given a fair chance in our daily lives, our social affairs, our international relations. After experience of "the new expedients and societies of the last twenty years," Rev. Thomas Phillips, Bloomsbury, cries: "Give the simple methods of Jesus Christ a chance!" and Rev. F. C. Spurr warns us that if a grim fight between capital and labor is to be avoided, a serious attempt must be made on the grand scale to set forth the sound principles which govern humane industry, and that these principles will be found to be Christian principles. Dr. Orchard thinks that humanity is as near to being lost as it can be, and Canon Burroughs recalls Mr. Lansing's remark at the Mayflower celebrations at Washington last November: "I think the nations already have repentance; what they now need is faith—in ideals, in man, above all in God." Rev. Thomas Nightingale, secretary of the National Free Church Council, is firmly convinced that the churches are ready for leadership "in a new adventure of faith."

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Deeds, Not Words

Thus many voices are sounding the same note. What is now urgently needed is the actual application in daily life, in all relations, of Christian principles by all who believe in them. A resolute move in this direction would arrest attention and have far reaching consequences. There is danger of recognizing the need, even voicing it, but doing little to meet it. Deeds, rather than words, are now imperatively called for. Bishops and popular preachers vehemently denounce the injustice of modern social and industrial conditions—but does such denunciation greatly help the victims? The situation demands individual and combined action on definitely Chris-

tian lines. The least that organized Christian forces can do is not merely to demand a living wage for all conscientious workers, but to see that they get it, and not to rest content with anything short of the Christianization of industry. With the view of starting a national movement towards a Christian order of industry and commerce, an effort was made about a year ago to rally men of good will engaged in the administration of industry, commerce, and the professions for the application of Christian principles to industrial, commercial, and professional life, and a conference of business men in sympathy with the effort was held in London recently. The preliminary proceedings were of a promising character, and another conference will shortly meet. Four or five years ago Dr. Orchard produced a scheme for a new religious order, consisting of "men and women banded together to live an austere, communal, simplified life, with the motive of recovering simplicity of soul, communion with God, and the service of mankind," and help towards solving our social problem by increasing production, reducing material needs to the simplest necessities, and abolishing the master and servant relationship altogether. So far no attempt has been made to carry out the idea. It would not be possible, perhaps not desirable to get large numbers of people to live under the conditions indicated, and we cannot look for a complete solution of industrial problems along that line; but a movement of the kind described, sanely conducted, would undoubtedly do good. Meanwhile, certain choice spirits, led by Mrs. Stephen Hobhouse, are living under the simplest conditions among the East End poor, and invite the rich and well to do to prove the worth of Christianity by voluntarily adopting a life of poverty. In asking people to go and live in personal touch with the poor, Mrs. Hobhouse explains that "the central motive is to prove from the experience of an increasing number of individuals that voluntary poverty promotes the sense of our unity with the oppressed in a way that nothing else can be expected to do. We know that this unity has wonderful possibilities of joy—that there is an element of the experience of St. Francis which can be revived in an entirely new experience such as we suggest." Such brave attempts are not only of value in themselves but also an object lesson.

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Westminster Abbey's New Departure

One of the numerous signs of the increasing vitality of the church of England is a strong movement for improving its congregational singing. Mr. Martin Shaw has been a bold pioneer at St. Martin's and Kensington Town Hall, where every Sunday he conducts a practice of the whole congregation for half an hour before the service and during the service directs the singing with his baton. The dean of Manchester recently adopted a similar plan at the Cathedral, where the congregation numbers between 2000 and 2500. "Once granted that congregations should sing," says Dean McCormick, "why should they be content with making 'a joyful noise?' Preachers are expected to prepare their sermons, choirs their anthems, why not congregations their psalms and hymns?" The dean points out that, the psalms being poetry, and often dramatic poetry, the meaning of the words can be brought out by the simple plan of allotting verses or parts of verses to choir, to congregation, to a solo voice. Thus in Psalm xxiv the choir might ask the question, "Who shall ascend into the hill of the Lord?" A solo voice would answer, "He that hath clean hands and a pure heart." The congregation endorses it, "He shall receive the blessing from the Lord," and every voice in the church proclaims the spiritual conclusion, "This is the generation of them that seek him." "Icy coldness characterizes the services in most of our cathedrals,"

said a vicar recently, "but there are signs of a thaw." The thaw has set in at the Abbey, where the congregations are now invited to practice hymns, with the view of restoring the people's part in the service. On an April Sunday evening Mr. S. H. Nicholson, the organist, mounted the chancel steps half an hour before the service and asked the congregation to remain seated whilst he played the hymns that had been chosen for the service. He explained that sometimes certain verses would be sung by the choir alone, and others by the congregation alone, or the women would be asked to sing by themselves and afterwards let the men sing alone; and the congregation were to rise with the choir. He then took the congregation through several hymns, stopping them from time to time to point out faults and how they might be corrected. In the course of the practice he gave the following hints: Start each line firmly; don't drag at the end; if you want a breath, don't take it in the middle of a line; don't invent harmonies—if you know the proper harmony, sing it, otherwise sing in unison; it is fatal to rely on the choir and the organ. The example set at Westminster Abbey is being followed throughout the country. In this connection a story told by the late Dean Hole is recalled. Soon after "The strain upraise of joy and praise" appeared in *Hymns Ancient and Modern*, the dean asked his choirmaster to include it in the service. "Well, sir," was the answer, "we have had to go at it, and if I could only get Butcher Hodgson to cut his Alleluias a bit shorter, we could sing it almost any Sunday. But William, when he gets hold o' them Alleluias, he seems as if he never knew when to let go of 'em."

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"Neo-Evangelicism"

Another sign that the Church of England is "thrilling with new life" is a pronouncement by a Birmingham vicar, Rev. F. Mellows, made after conferring with many people in various places, including clergymen, army chaplains, theological students, who "often feel choked when they get into certain evangelical atmosphere but want neither to form a new party or to go over to the modernists or ritualists." The movement is described by the ugly word "neo-evangelicalism," but its representatives prefer to be known as Modern Evangelical or Liberal Evangelical or simply Evangelical. Whilst he claims to represent faithfully all that the old Evangelical school really stands for, he rejoices to have been delivered from out-of-date phraseology, opinions, and practices. "He breathes a freer atmosphere, uses a larger vocabulary, and lives a fuller life." Mr. Wellows indicates some of the characteristics of the modern evangelical. As to services and ritual, he wants the church to be beautiful and furnished only with the best articles. He prefers to have a cross and flowers on or over the communion table, and has no objection to candlesticks, or even to lighted candles at the 8 a. m. service if the congregation wants them. He usually turns to the east in the creeds and does not mind taking the eastward position at the communion. He is willing to wear colored stoles, preferring white at weddings and the great festivals. As to language and message, he will not be tied down to the shibboleths of any party. Claiming to be truly catholic, he uses the word frequently. He readily speaks of "altar" and "eucharist," but feels that "mass" is un-Anglican. He accepts the conclusions of balanced and reverent Bible criticism. His message being addressed to the whole man, is not directed incessantly to the salvation of the soul. He preaches a social as well as an individual gospel. The evils of bad housing, inadequate wages, commercial tyranny, profiteering, ca' canny, etc., are attacked as readily and frequently as the personal sins of drunkenness, immorality, selfishness, hypocrisy, lust. He does not preach much about the glories of Heaven, but he does picture with vividness the glories of the Kingdom of God on earth. He is out for "Justice, brotherhood, and the infinite and equal value of every human personality." The church to him is for "service" rather than for "safety." He is ready to acknowledge that God has spoken and does speak through the devout men of every nation, color and creed, though the complete

revelation is in and through Jesus Christ and through Jesus Christ and His Holy Spirit. As to methods of work, the modern evangelical is willing to cooperate with all who are endeavoring to preach and live the Christian faith. Gladly does he cooperate with nonconformists and heartily supports the efforts now being made towards reunion.

ALBERT DAWSON.

THE SUNDAY SCHOOL

My Neighborhood*

EVIDENTLY those who planned this course of studies had in mind the concentric circles of influence which ought to radiate out from a virile Christian personality. At the center stands a powerful, inspired, broad-minded Christian; he influences his family, then his community, then his nation, then the world. Is it too much to say that one man may project his influence to the outmost rim of the world? No, for your prayer and your dollar may be at work in Chu Chow today.

We have briefly considered the family, now let us turn to the Christian and his neighborhood.

Some years ago the churches in my community made a careful survey of the territory surrounding our institutions. In our immediate section of the city we found 57 churches and 57 saloons, a library, several schools, and to our surprise a number of destructive agencies. The Episcopal church arranged a map about 15 feet square on which all the various institutions were indicated by suitable signs. Upon the presentation of this map in the various churches, reform waves were started which eventuated in much good. Prior to this we had not known the neighborhood in which we lived and worked.

"*Get the facts*"—this is the contention, repeated over and over in Bishop McConnell's new book, "Public Opinion and Theology." There has been too much generalizing on too few facts. "What are the facts?" must be the first inquiry of every thinker. We are cursed by loose and soft thinking or near-thinking. Even statistics and surveys have to be balanced before they are used as the basis of action. The old "Pittsburgh Survey"—many thought it presented far more dark than bright spots. If I go into a rose garden surveying worm-eaten leaves and petals I shall find a book full, but the book would not show the whole truth—only a one-sided truth. In this country I can survey rattlesnakes or oranges or both!! It is our Christian duty to know our community—its churches and blind tigers, its schools and pool-rooms, its homes and clubs, its libraries and houses of prostitution, its policemen, its sanitation, its races and its taxation. Know your facts—know them, exactly; know them on both sides and then, if the cogs in your brain fit, you can reach some logical lines of action. Weak wishing and loose thinking curse our time. Vigorous action should follow strong mental effort based upon all the facts. Don't discuss theology until you know your facts. Don't plan reforms until you know your facts. Don't praise or blame a man or a church until you know your facts. Men and institutions suffer because lies have been told about them—know your facts. Never permit yourself to voice a judgment, particularly concerning a person, until you are positive that you have a well-balanced set of facts. It is a crime to do less.

When you have your facts about your neighborhood you must regard your community in the spirit possessed by the Good Samaritan, when he met the needy man by the road. Shaftesbury will always be a glorious example of the love of fellow-men.

No single church can save a large community—all the churches must band together for evangelism, for temperance, for education, for missions, for recreation, and for all the many types of service which federated churches may give to their sections of the city or country.

The formula reads something like this: Facts plus love plus action equal a saved neighborhood.

JOHN R. EWERS.

*Uniform Lesson for May 29, "Making the Neighborhood." Scripture, Luke 10:25-37.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Dr. Foster Says State Universities Are Full of Materialism

Dr. Foster in his address before the Disciples Congress in Springfield, Ill., indicated that the state universities of the middle west are full of materialism and adverse religious influences. He asserted that the departments of liberal arts were increasingly unpopular with the students. The dances and recreations of state universities came in for vigorous treatment. In the discussion that followed this address there was a series of rebuttals on the part of different people acquainted with the religious situation in state universities. Dr. A. M. Haggard, of Des Moines, who has been for many years connected with Drake University, a Disciples institution, asserted that the University of Iowa was not to be counted as in any sense an institution unfriendly to Christianity. Of the 4,400 students enrolled this year, over 96 per cent have a definite religious preference. Over 75 per cent of the students are church members, a much larger percentage than in the general population. In the discussion of Dr. Foster's address, Dean G. B. Edwards reported the efforts of the Missouri Bible College, adjacent to the University of Missouri to broaden out into an inter-denominational school of religion.

Book Concern Vacancies Arouse Controversy

The annual session of the book committee of the Methodist Episcopal church was held in Cincinnati April 23. The sessions were enlivened by the fact that an important ecclesiastical post had been made vacant by the death of Dr. E. R. Graham. Rev. W. F. Conner, chairman of the committee, presided throughout the sessions. The chairman held that the discipline book of the church provided for an election in case the agent of the committee died between the sessions of General Conference. An appeal was taken from the ruling of the chair on this point and the appeal was sustained. As a result the committee transferred to Dr. Race the supervision of the New York house. Mr. Hughes was assigned to the supervision of the depositories. The Book Concern declared a dividend of \$275,000 for use as pension money among the aged ministers of the Methodist church.

One of the Oldest of the Parish Papers

Most up to date churches have a house organ these days, a parish paper which sets forth the news and the announcements of the local church. Many of these papers are mailed to the entire membership once a week and form an invaluable means by which widely scattered members are kept in touch with their church. This parish paper has greatly reduced the amount of parish visitation which is necessary on the part of the minister. One of the oldest of these journals is the Christian Worker of Des Moines, published by Central Christian Church. It recently celebrated thirty-five years of history. It is a four column journal of

sixteen pages and contains some national news as well as news of the local field. It was founded by Dr. H. O. Breeden, and is now edited by the present pastor, Rev. W. A. Shullenberger. Unlike many parish papers, it has a definite subscription list which provides a large part of the funds necessary for publication.

Buddhists Under the Stars and Stripes

More people of the non-Christian religions live under the stars and stripes than is commonly understood. Recently Rev. U. G. Murphy, who is a special representative of the American Bible Society, completed a tour among the Japanese of the Hawaiian Islands. He found 115,000 Japanese in these islands, of whom at least ninety thousand are Buddhists. At least eighty per cent of these Japanese have never heard an address on Christianity. The report of the Bible Society worker has aroused such interest that a man will be sent to the islands at once to continue the work so well begun by Mr. Murphy.

Church Federation Opposes Certain Immigrants

The views of church people on the subject of immigration represent quite a wide variety. The following excerpt from a letter sent out by the Sacramento Church Federation in California indicates the attitude of certain Californians: "The pestiferous English sparrow, with high birth rate, is rapidly replacing our native birds who destroy for us native weed seeds and insects. In the same manner, similarly rapidly reproducing immigrants from southeastern Europe threaten with extinction the type which founded America." This statement on the part of the Sacramento Federation has been sharply criticized by the Christian Work and other religious journals.

Sunday School Leaders See a World Opportunity

The first annual meeting of the executive committee of the World's Sunday School Association since the Tokyo convention was held recently in Philadelphia. Hon. John Wanamaker presided at the meeting and spoke forcefully concerning the future possibilities of the Sunday School. Dr. William T. Ellis of Philadelphia spoke on the opportunity of the Sunday school, seeing in it a world force that would in the long run be able to overcome the racial hatred which is spread over the world at the present time like a plague. The committee considered cooperation with the evangelical movements in some of the new nations of Europe. A significant change in personnel is the election of Mr. W. C. Pearce as the associate general secretary of the World's Sunday School Association. Mr. Pearce is a Disciples layman of Chicago and he has met with rapid promotion in recent years because of his capacity for organization. He won his spurs as secretary of the adult department of the International Sunday School Association. He is

now in the line of promotion for the greatest office in the gift of the Sunday school world. A fine platform speaker, he supplements his office work with effective interpretations of the ideals of the Sunday school movement among the churches.

Presbyterians Make Great Record in Benevolence

The auditors are at work on the books of the various benevolent societies of the Presbyterian church and their report will be given out at the General Assembly of the Presbyterian church at Winona Lake, Indiana. The audit takes some time as money is received directly by all the boards and in addition the central receiving agency accepts contributions. The department of publicity of the Presbyterian church authorizes the statement in advance of the report of the auditors that the money for benevolences this year will make a grand total of very nearly ten million dollars. About one third of this goes through the central receiving agency. The increase in the amount of money received by the central receiving agency over that received last year, including the money received for inter-church underwritings of \$443,850.74 was \$1,009,063.13.

Kiwanis Club Entertains Disciple Orphans

The largest orphanage maintained by the Disciples of Christ is that at St. Louis. Recently the Kiwanis Club of the city entertained the children. The business men became so interested in the hundreds of little ones that they voted to supply the orphanage with up to date recreational equipment. The children now have a lot of things to remind them of this happy contact with the St. Louis Club.

Preacher Defends "Yellow" Journalism

During the sessions of the Disciples' Congress at Springfield, Rev. Burris A. Jenkins addressed the Mid-Day Luncheon Club of Springfield. Dr. Jenkins spoke on the relation of the church and journalism. He is himself at once an editor, a preacher and a novelist. He defended his "double barreled gun" not as being a serving of two masters, but the serving of one master in two different ways. He referred to the fact that his journal had been called "yellow and blatant." Discussing yellow journalism he asserted that it was not crime and scandal stories that made a paper yellow, but the soul of the paper. The publishing of crime and divorce stories is one of the means of deterring people from wrong, asserted the minister.

How Mothers' Day Was Observed

The observance of Mothers' Day has grown very quickly from a humble beginning to a nation wide practice. Seven years ago an act of Congress inaugurated the practice. It may have been based on an old English practice of "Mothering

Sunday." Many churches secured photographs of the venerable mothers of the congregation and printed half tones for public distribution. In some cases automobiles gathered up the mothers who could not get to church any other way. The ministers used the day as one in which to exalt the virtues of the Christian home and to protest against the low standards of family life which are working the divorce courts over time at the present time.

Presbyterian Boards Will Hold Preliminary Meeting

The Presbyterian General Assembly opens at Winona Lake, Ind., May 19, and the day previous the personnel of the various Presbyterian boards will meet in the big new Billy Sunday Tabernacle. Mr. Homer Rodeheaver, the singer, who accompanies Billy Sunday on his travels, has been released to lead the singing the day the Presbyterian missionary leaders hold their meeting. In the evening of that day there will be a stereopticon lecture showing pictures of the various Presbyterian missionary ventures. Following this is the 133rd meeting of the General Assembly of the Presbyterian church in America.

Chicago Continues to Fight Vice

Though not directly representing the church, the Committee of Fifteen in Chicago commands the unanimous support of church people. The epoch-making report of this committee, published in book form a few years ago, resulted in closing up all the segregated vice of the city. The committee held its annual meeting in the Hotel LaSalle on May 9. At this meeting, Dr. John Timothy Stone, pastor of Fourth Presbyterian church, spoke on "The Chicago of Tomorrow." The fight against the vicious element is by no means won in the city, but there is great gain in running the dives to cover.

Chicago Church Makes Big Gains in Membership

The reports on the church activities of the Easter season of the Chicago churches are now in hand. These show that a total of 16,619 new members were received in 540 churches reporting to the Chicago Church Federation. In 180 Methodist churches 6,500 new members were received; in 52 Presbyterian churches making reports, the new members totaled 2,923. There are only half the Presbyterian churches in this report, while practically the whole of the Methodist strength is set forth. Other denominations receiving over a thousand new members were: Baptist, 1,710; Episcopal, 1,686; Congregational, 1,407, and United Lutheran, 1,253. There are 900 Protestant churches in the Chicago area and it is estimated by Dr. Howard Agnew Johnson, president of the Federation, that in these churches there was a total of 25,000 new members. This is the most significant increase that has ever come to Chicago churches since the records have been kept.

Soldier Preacher Enters on Civil Duties

The war produced profound changes

in many preachers that went to France. Some of them resigned their charges on their return home and took some time off to think it over. Some felt they could never preach some of the old doctrines again. Gradually these men are becoming settled in the churches and to a large extent they are a leavening force with their new ideas. Rev. Byron Hester, former chaplain, was recently installed as pastor of the Disciples church in Electra,

Tex. In his inaugural sermon he said: "The church that spends its time and energy fighting other churches, other divisions of the Christian army, in turning its guns on its allies, is guilty of treason. And I believe that the time will come when many churches will have to answer this charge before the great white throne, and will be pronounced 'guilty.' Christianizing the entire community of Electra is far more important than in building

Dr. Meyer's American Successor

MUCH meaning attaches to the appointment of Rev. William Charles Poole as successor of Rev. F. B. Meyer in Christ's Church, of London. This event has attracted wide attention on both sides of the big water. Christ's Church is said to be the most ecclesiastical building ever erected in London by nonconformists. Lincoln Tower is one of the significant features of the beautiful Gothic structure. On a highway that connects South London with Westminster, the crowds of men go by every day and look upon Lincoln Tower, which was erected in honor of the great emancipator of American history.

The ministers of this church have all been men of international fame. Rev. Rowland Hill lies buried beneath the pavement of this church. He was internationally minded, far visioned, beloved and honored at home and abroad. Then came F. B. Meyer, who has gone to the ends of the earth with a message that was mystical and loyal to the gospel of Jesus Christ. Some months ago Dr. Meyer resigned, for the weight of years was upon him. A younger man was sought who would be fitted to enter into the traditions of this great church.

The choice fell upon Rev. William Charles Poole, who entered upon his new labors on Easter Sunday. The life story of this man is a lesson in internationalism. He was born on the continent of Australia and later became an American citizen. He has the privileges of world travel and brings to his new task the international mind which is so much needed these days in the formation of public opinion in America and in Great Britain. He will be one more voice added to the many who are now counsellors of a friendly understanding between Great Britain and America. Christian statesmanship has fastened upon such

pulpit arrangements as one of the sure means by which the jingoists in both nations may be defeated in their unholy campaign of hate and suspicion.

The London press has greeted the new preacher with the most cordial welcome as some of these extracts from press notices will indicate:

"It is seldom easy to seize upon the dominant note of a preacher's personality at the first contact. In the case of Dr. Poole, it is almost impossible to miss it. He radiates optimism; it speaks in every line of his alert, business like presence, shines in his observant eye, rings unmistakably in every syllable of his crisp utterance. It would be difficult to convey an impression of his infectious buoyancy and enthusiasm. He positively radiated good health, good humor, and spirits. He sang more heartily, perhaps, than anyone in the church. He preached with extraordinary vigor, looking like some happy guest at a wedding feast. 'Let not your heart be troubled.' The preacher's theme was, 'The Way of the Untroubled Heart.' His first words showed that he was conscious of the incongruity between his text and a world full of trouble. But he reminded us that these words, spoken in the upper room, which has been called the spiritual cathedral of humanity, were addressed to a group of dejected, and desperately dismayed men, the light of whose life seemed to have gone out, and whose national hope was extinguished."

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up any one church here. It is far more important than building up all of the churches here. St. John in picturing for us the New Jerusalem says of it that there was no temple there. There was no longer need for one. The entire community was Christian. The *raison d'être* of an army is not to swell its own numbers and perfect its organization but to conquer territory. Our interests should center in the community. We should be more concerned in making the entire community Christian. The various churches are but squads and the various ministers but corporals in the one company under the captain of our salvation. As corporals we should be interested in equipping and training our squads but we should be more interested in the whole company and more interested still in conquering the common enemy."

Quakers Want More Missionaries, Fewer Soldiers

On April 10, the Quakers held a meeting in New York's new town hall. This meeting was largely attended and Dr. Rufus Jones presided. He said with regard to world conditions: "Ten thousand missionaries, teachers, editors, sanitary engineers and statesmen sent to Mexico twenty-five years ago, when it became evident that Diaz's policy was robbing the peons and unfitting the Mexicans for self-government—sent to help Mexico, not to exploit her, as the Americans who got the concessions from Diaz often did—would have done vastly more to make the border secure and to protect American interests than 100,000 soldiers on the border in 1916 or warships on the coast today."

Church Federation Stimulates Debates

In the view of the Church Federation of Wichita, Kans., the most important of our questions is the international one. This federation has prepared and mailed to different discussion groups in the churches ten questions in which the matter of war or peace is brought strongly to the front. Rev. Ross W. Sanderson is the secretary of this very aggressive federation.

Lay Churchman Receives the Congratulations of His City

Few lay churchmen have ever been honored as Mr. John Wanamaker was recently honored in a great banquet in Philadelphia. Over eight hundred representative citizens gathered together, and in their ranks were numbered the professional and business leaders of the city. The mayor of Philadelphia was accompanied by the mayor of New York. The supreme court of the state adjourned so the justices might be present. Cardinal Dougherty was present and sat by the side of Bishop Joseph F. Berry of the Methodist Episcopal church. The President and the Vice President of the United States sent greetings. For twenty years Mr. Wanamaker has been superintendent of the Sunday school of Bethany Presbyterian Church. Even when he was postmaster general he used to journey back to his home city every Sunday to direct

the Sunday school which was so dear to him. He has established personal relationships of the most endearing sort in the parish of his church, visiting the sick and in many other ways expressing his sympathy with the young life about him. It is not only because he is Philadelphia's leading merchant, but much more because of his Christian service in the community that he has been honored in this outstanding way.

Noted Church Leader Will Itinerate

Rev. Peter Ainslie is one of the most familiar figures in the councils of those who would draw Christ's followers together. As pastor of the Christian Temple of Baltimore, president of the Association for the Promotion of Christian Unity, as editor and author and lecturer, he has created for himself a great public. He will round out thirty years of service with Christian Temple in the fall and the

official board of this church have given him a year's leave of absence. He will spend this year itinerating among the American churches. He will hold evangelistic meetings, conduct devotional retreats and deliver special addresses of various kinds. In all of these addresses his enthusiasm for Christian union and world peace will find a voice.

Home Mission Work in America on the Increase

The Home Missions Council has recently gathered the statistics of home mission work in America done by the various denominational boards. Though it is recognized that very important home mission work is being done by the Sunday School organizations, the Christian Associations and many other agencies, it is impossible to bring the statistics of these organizations together at the present time. The figures that have been published recently for the home mission work

How Coca-Cola Resembles Tea

If you could take about one-third of a glass of tea, add two-thirds glass of carbonated water, then remove the tea flavor and add a little lemon juice, phosphoric acid, sugar, caramel and certain flavors in the correct proportion, you would have an almost perfect glass of Coca-Cola.

In fact, Coca-Cola may be fairly described as "a carbonated, flavored counterpart of tea, of approximately one-third the stimulating strength of the average cup of tea."

The following analyses, made and confirmed by the leading chemists throughout America, show the comparative stimulating strength of tea and Coca-Cola stated in terms of the quantity of caffeine contained in each:

<i>Black tea—1 cupful (hot)</i>	<i>1.54 gr.</i>
<i>Green tea—1 glassful (cold)</i>	<i>2.02 gr.</i>
<i>Coca-Cola—1 drink, 8 fl. oz. (prepared with 1 fl. oz. of syrup)</i>	<i>.61 gr.</i>

Of all the plants which Nature has provided for man's use and enjoyment, none surpasses tea in its refreshing, wholesome and helpful qualities. This explains its almost universal popularity.

The Coca-Cola Company has issued a booklet giving detailed analysis of its recipe. A copy will be mailed free on request to anyone who is interested. Address:

The Coca-Cola Co., Dept. J, Atlanta, Ga., U. S. A.

of the nation are largely those of the various evangelical denominations. A big jump in appropriations the past year is indicated by the figures. The 1919 appropriations were \$14,649,828.36, while in 1920 these mounted to \$23,135,601.14. In the same period the workers fully supported by the boards have grown from 3,369 to 4,473. The native workers have increased from 544 to 1,226. A year book of the Home Missions Council has been issued which contains 270 pages of very valuable information for the student of home missions.

Disciples Missionary Becomes Locum Tenens Professor

Rev. William Remfry Hunt, a Disciples missionary who has spent twenty years in China, is this year the locum tenens professor of Chinese literature and philosophy at the College of Missions in Indianapolis. In this school many of the native languages of the mission field are being taught with success. This coming autumn the school will graduate 43 students who will immediately accept assignments in the various mission fields of the world.

Lutherans Continue Conferences with Federal Council

The United Lutheran church has not closed the door to further conference with the officials of the Federal Council. Though feeling strongly that the Federal Council is deficient in the matter of dogmatic pronouncement, and that it has been unwise in the pronouncements of the social service commission, the Lutherans have not given up the idea that some mode of cooperation may be established. The committee on the Federal Council has been continued and enlarged, and it is hoped that cheering news may yet come from the deliberations of the Council.

Disciples' Campaign on Underwritings Goes Forward

The field workers who are helping to raise the Disciples' share of the Underwritings of the Interchurch World Movement held a conference in St. Louis recently and brought together their figures. The denomination must raise a total of \$600,000. Last autumn the offerings to this fund were \$71,952.22. Since then the official pledge card has been signed by church boards until a total of \$133,809.77 is to be added to the above figures. Many churches have written saying that they have voted the money, but have not signed the official card. These total about \$110,000. Such churches are sending in the cards every day. The field workers are having their difficulty in getting the support of the smaller churches where in many cases the matter has not yet been recognized as an obligation. A validating committee has been appointed composed of Mr. E. M. Bowman of New York, Mr. M. Y. Cooper of Cincinnati, Mr. Frank R. Henry of St. Louis, and Mrs. Maud D. Ferris of Taylorville, Ill. When this committee reports that the underwritings are all pledged the churches will be notified to send in their money. In many cases churches have waived the conditional feature of the pledges taken and have sent

in their money "to stop interest." While the campaign has moved forward without enthusiasm, there is everywhere a stolid determination that Disciples honor shall not be tarnished by any default with the banks.

Great Temperance Leader Recovering from Illness

The life of Rev. Edwin C. Dinwiddie has been despaired of in recent weeks, but he is now reported out of danger.

Persistent over work and the neglect of a "cold" finally resulted in a severe case of erysipelas. When the Volstead act was passed he resigned from the Anti-Saloon League, but was persuaded to go on for a season. He has been working in state legislatures for stronger enforcement laws and has in a number of cases been able to secure them. He hopes to be well enough to participate in the hearings on the supplemental amendments to the Volstead act.

Disciples Congress at Springfield

THE twenty-first annual Congress of the Disciples of Christ was held at Springfield, Ill., May 9-12. The congress is an open forum in which the problems of the movement are discussed, without attempting any legislative action. This institution came into being a quarter of a century ago largely through the efforts of Dr. J. H. Garrison, then the editor of the Christian Evangelist. It has never been a large body as it makes its appeal to the mind with intellectual interests rather than to the practical mind.

In the opening session on Monday evening Rev. Abram E. Cory discussed the various cooperative movements of recent years and asked "What Next?" In a very free and easy way he described the various enthusiasms which have possessed the evangelical bodies in recent years, culminating with the Interchurch World Movement. This was interesting, for Mr. Cory is the father of these movements. He originated the Men and Millions Movement of the Disciples of Christ, the success of which led other communions into similar enterprises. Mr. Cory's present mood about these campaigns may be tersely described as "Never again!"

Dr. Herbert L. Willett, western representative of the Federal Council of Churches and for years professor in the University of Chicago, writer and lecturer, brought to the discussion of the various union movements of recent years the ripe experience and balanced judgment that have resulted from his varied contacts. Dr. Willett looks hopefully to the work of the Federal Council as the next step in the practice of Christian unity. The address was marked with characteristic elegance and inciseness.

The discussion of "The Apostolic Church: Its Organization and Its Relationships," was introduced by Dr. J. B. Briney of Crestwood, Ky., and Rev. Orvis F. Jordan, of The Christian Century staff. Dr. Briney is one of the veteran debaters of the Disciples. Though in the eighties, his mind is clear and he speaks with force. His sense of humor and his gift of repartee have made him more than respected by all of his polemical antagonists. He presented in a very satisfactory way the traditional view of the church held by Disciples. He defined the church as "a group of baptized, penitent believers who meet on stated occasions for worship." Dr. Briney holds that only immersed believers are Christians, but his critics pointed out in the discus-

sion that followed that he was not altogether consistent with the logic of this position. Mr. Jordan presented a modern view of the church. His organizing concept was evolutionary. Holding that we cannot go back to any apostolic church since there was no particular apostolic church that could be used as a norm, he held that it was the duty of the modern church to adjust itself to its modern environment and save its life, though confessing that all men are conservatives in desiring to retain as much as possible of the ancient customs and beliefs. In his address, he discussed the apostolic succession, the relationship of baptism to fellowship and a number of the other problems that separate Christian people, for he confessed that the bias of his paper was in behalf of the idea of Christian union.

Officials of the missionary and benevolent organizations of the denomination were at the congress to discuss their leading problems. The big word with these men these days is unification. The Disciples have already outdistanced all other Christian communions in the degree of centralization which they have accomplished in the matter of missionary and benevolent work. One society does all this work for the denominations now. Rev. Frederick W. Burnham, president of the United Christian Missionary Society, advocated the idea of bringing all the state missionary organizations of the Disciples, as well as the city missionary organizations, into organic relations with the United Christian Missionary Society. His position was opposed by Rev. Perry J. Rice, secretary of the Chicago Christian Missionary Society, who thinks that this is pushing centralization too far. Rev. George A. Miller of Washington, D. C., president of the coming international convention of the Disciples of Christ,

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was willing to go much farther still. He dreamed of buying up all the denominational newspapers and thus producing unity in opinion. The reply of Dr. Briney to this suggestion was characteristic of the great body of Disciple temper. He asserted that if the United Christian Missionary Society bought up the newspapers today he would start another one tomorrow. It was also suggested that the colleges of the Disciples should be owned and controlled by a central organization which would assign to each institution its function and providing only two colleges to give theological instruction.

The discussion of the educational problem of the church by Dr. H. O. Pritchard, secretary of the Board of Education, brought out much protest from the floor. Dr. Pritchard painted a picture of the church college over against the state university which was very unfavorable to the latter institution. A number of state university men in the audience resented the implications of this speech and asserted that the case of the small college was not to be made by such arguments. Dr. Pritchard startled his hearers with the information that at least six Disciple colleges are now facing a crisis in their finances, such as might eventuate in ruin.

The discussion of "The Contribution of the Disciples of Christ to Christianity" made a session full of interest. The two leading addresses were by Prof. Frederick D. Kershner, of Drake University, and Charles Clayton Morrison, editor of *The Christian Century*. Both speakers felt that the contribution of the Disciples had been in some ways considerably over-estimated. Some claims are completely fallacious. Dr. Kershner astonished his auditors by asserting that the Disciples had made no distinctive contribution either to the progress of Christian union or to the deeper spiritual life of the Christian world. He made an analysis of the personalities of President Garfield, Champ Clark and Mr. Lloyd George, whom he regarded as typical products of the Disciples spirit. Mr. Morrison discounted the popular view that the Disciples have made their contribution to Christianity in terms of immersion-baptism or distinctive fidelity to the Bible or peculiar loyalty to the authority of Christ. He pointed out that the immersion dogma was not originated by the Disciples, but by the Baptists, and he insisted further that the historic position of both Baptists and Disciples on immersion has not only made no gain in the past 100 years, but has positively lost ground. It is an issue that is becoming increasingly uninteresting to Christian minded man and women. Mr. Morrison set forth five positive contributions the Disciples had made.

The social service session was lively. Prof. Alva W. Taylor, the newly elected secretary of the Board of Temperance and Social Welfare, was in fine fettle. While stating the case of the working-man progressively and sympathetically, he asserted that the church must be a mediator rather than a partisan in the industrial dispute. He pilloried those churchmen, lay and clerical, who had hin-

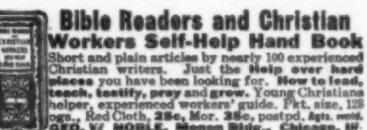
dered the cause of social progress and had actually lobbied for anti-social measures. Mr. Arthur Nash, the well known layman of Cincinnati, was a man of peculiar interest to the congress since at one period of his life he was a Disciple minister. He is now a member of the Universalist church. His address on the application of the golden rule to industry, though much too long, was one of the focal points of congress interest.

In discussing the problem of ministerial shortage, President I. N. McCash made a statistical presentation. Dr. Clarence Reidenbach, a young minister of Indianapolis, insisted that there was a valid reason for a small supply of ministers. He suggested the nagging tactics of theological conservatism as one of the influences that hindered young men from entering the ministry. Prof. A. W. Fortune and Rev. George B. Townsend of Angola, Ind., presented different angles of the topic, "The Letter and the Spirit of the Restoration Movement as Revealed in the Writings of the Campbells."

Two ministers from outside the Disciples fellowship enriched the Congress. Dr. Frederick F. Shannon, pastor of Central Church, Chicago, gave a series of sermons at the noon hour of the three days, which were marked with mystical feeling and literary finish. Disciples are not frequently mystics, and this brought

into the Congress a new and wholesome note. Dr. William E. Barton, well known Congregational minister and writer, was in Springfield as chaplain of the Illinois senate, and he accepted an invitation to speak to the Congress at the tomb of Lincoln.

The sessions of the Congress were the more pleasant by reason of the beautiful church building in which they were held, the music of the great organ and the chimes, the hospitality of Springfield Disciples, which has its own unique quality. The discussions had more light and less heat than in former years. The ministers went home happy in the thought that they had been able to differ on so many important issues without any sign of tension in the good fellowship of the gathering.



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